

FREE
WINGED
EAGLE

SOON. MEANTIME
HERE ARE SOME
OLD MAGS
BOOK SALE.

ROSS
MACGILLCHRIST

ORKNEY'S ALTERNATIVE PRESS.
NUMBER TWO
AUTUMN 1979
30 pence

Serving the community





Here we are at last with the second issue of the Free-Winged Eagle, and we apologise for the extended period of rumination we took before going to press, but the first issue brought a whole concatenation of problems, some of which took a great deal of thinking over and sorting out. The first and main problem came about when we were informed over the telephone by Mr. Edwin Work of "The Leonards", Orkney's main newsagents and distributors to nearly all other newsagents in Kirkwall and Stromness, that he was withdrawing our publication from sale because he considered it to be too radical, and thought that some of its contents might be offensive to certain important persons.

The great restrictions on circulation thus imposed brought about two more problems. Unfortunately, it is impossible to produce any kind of paper without money. We may despise money, but meanwhile we have to learn to live with it, or in our case, without it! Limited readership has resulted in a low level of feedback, which is the lifeline of any community press. Nevertheless, the response we have had has been encouraging. Our first issue was received with moderate critical acclaim in local newspapers, but the Radio Orkney reviewer could only contemptuously dismiss us as some sort of bandits armed with ungrammatical invective, in the manner of the politically illiterate US journalists who, reporting on the Mexican revolution at the beginning of this century, referred to the peasants who rose against the dictator, Diaz, as "bandits". The tyrant Diaz was one of the cruellest men in history, who kept the peasants in the most devious form of slavery, debt peonage, yet the revolt was portrayed as bandits rising against legal authority, and the mythology is continued to this day by Hollywood movies. Incidentally, it is not so long since debt peonage was practised in many parts of Orkney, through wages being paid 6 months in arrears.

Anyway, revolutionary change is not what is needed in Orkney and, contrary to what many people thought, we were not offering a model for a new dispensation. What is needed in Orkney is the revolutionary will to resist change — the will to defend ourselves from Oil,

Uranium, and all the many other facets of the national and multi-national colonisation of Orkney. We have been asked to spell out our aims more clearly. Orkney, we have been told, is a relatively happy and peaceful community, and that any attempts to change this would be met with opposition. We are glad to hear this, because it is precisely for the sake of the harmony of the community that we say Freight Subsidies, Oil Pollution, and, yes, even Uranium Mining are but diversions which sidetrack us from the *real* problem which Orkney will undoubtedly have to resolve before the end of this century. That is the struggle between autocracy and freedom; between bureaucracy and municipal and community independence; between centralisation and the republican federalistic principle.

We believe that any liberating movement must unavoidably involve some violence. That is not to say we "believe" in violence. Violence is repugnant to us, but faced with the choice of, say, being "evacuated" for uranium mining, or of taking up the gun to fight for the land that has been tilled by countless generations of Orkneymen, which would *you* do? Would you join the ranks of the self-righteous "non-violent" brigade and choose to live on your knees, or would you fight for your birthright to live and die free, here in Orkney? In the end, this is the choice which Orkney men and women will ultimately be faced with. We have no doubt that the conclusion of this editorial will be widely criticised and condemned — that is the price we pay for attempting to spell out the truth.



If Orkney is to enter the next century as a LIVING COMMUNITY, then we must start organising *now*, in a movement for an AUTONOMOUS ORKNEY, with *republican federalism* as its immediate goal.

* * * * *

In future issues of this paper we hope to bring you many notes and articles on the organisation and operation of both "official" and clandestine attempts to achieve regional autonomy in various parts of the world, and hopefully in Orkney too. We would be interested to hear from our autonomist brethren in Shetland, where ideas about self-government are well established. We would also like to have pieces in the Orkney dialect, short stories and poems, as well as the usual wide variety of

articles and comment that reflect the rich and vibrant culture of a living community. We offer our pages as the meeting place and focal point for all those with the common interest of self-government for Orkney, community socialism and the federalist idea. But to do *all* of this we are very much dependent on our readers for feedback, and we must develop a good network of contacts and communications between reader and paper, and between readers themselves. Please let us hear your views and ideas. It's easy to write an article or even a letter once you get started — even if you've never written anything more ambitious than a shopping list before.

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Although publication is irregular, we offer a subscription rate of £1 for 3 issues (if we can keep going that long). Back Numbers: just think — in 20 years time copies of our issue number one might be considered a rare piece of Orkney ephemera, changing hands at prices up to £30!! Get yours now for only 30p+10p post.



NATO EXERCISES IN SCOTLAND

NATO exercises now contain a significant element of counter-insurgency and of training the troops to combat civilians. This became clear as a result of two exercises held this summer and autumn in Scotland.

In June, during exercise 'Whisky Galore' in the Hebrides, British and Dutch marines arrested a number of civilians, stopped people at gunpoint, and searched cars. A typical experience was that of Councillor Sandy Matheson, a member of the Western Isles Islands Council. He said: 'I was stopped at gunpoint by commandos who asked to search my car. I had only consumed three coffees, and was therefore not in any mood to argue with the soldier or the gun.' The troops who stopped Cllr Matheson were British. Those who stopped another man, Alex MacDonald, were Dutch marines. He was stopped three times; on the second occasion, he was asked to show his driving licence, and on the third occasion was made to accompany Dutch soldiers to an Army detachment headquarters. Several other people reported being stopped and questioned.

Military authorities at first tried to blame the incidents on language difficulties, although British troops had been responsible for some of the incidents. The immediate response from a Royal Navy spokesperson was that 'our Dutch soldiers on the exercise were over-enthusiastic. They did not have orders to stop civilians'.

But the Scottish Daily Record reported that Dutch soldiers on the exercise were sent out to seek 'Fifth columnists' played by British commandos wearing civilian clothes, as part of the exercise. Part of the exercise was thus clearly directed towards practising operations against a defending force which consisted, at least in part, of civilians. This was confirmed by the remarks of Major Pat Howgill, commander of the forces 'defending' Harris from the practice invasion which formed the basis of the exercise. He said that a unit 'had learned that the 'enemy' were making use of civilian vehicles during the exercise and that some of the personnel were in plain clothes. It was therefore decided to put sentries on the road to stop vehicles.'

Stopping civilians is of course illegal. But the practice for such operations would never have come to light if soldiers, searching for other soldiers who were impersonating civilians, had not stopped

real civilians instead, including one elected councillor.

A sequel to this came on the day after the incidents, June 10, when a heated meeting of the Western Isles Council, at the urging of Cllr. Matheson, decided to make strong protest to NATO and the Ministry of Defence (MoD). An apology from the Commander of the Royal Marines, Major-General Sir Stuart Pringle was later described by Cllr Matheson as 'ineffectual and improper'. General Pringle had expressed the hope that 'we have not dissipated our stock of goodwill in your community'.

Three weeks later, the planning committee of the Western Isles Council decided to reverse a previous decision and to oppose an MoD proposal to extend the runway at the Stornaway airport. The MoD does not require planning permission to do this, but the opposition of the local authority would be a considerable embarrassment. The Chairman of the planning committee is Cllr Matheson, but it was made clear that opposition had come from a number of local groups. Another councillor suggested that NATO might be planning to use Stornaway as a major base in the event that it was forced to withdraw from the US-run base at Keflavik in Iceland. NATO withdrawal from Iceland is a policy which is supported by the country's two main left wing parties, the Socialists and the Communists. The lease for the base must be negotiated annually.

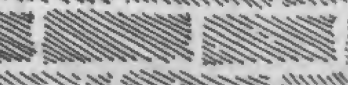
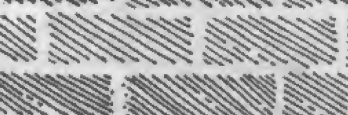
The reason for the attention paid to Scotland by this year's NATO exercises was underlined by September exercise 'Northern Wedding', conducted in early September in Shetland. The exercise was in three phases. The first phase concerned the fictitious independent NATO country 'Zetlandia'. The scenario had 'Zetlandia' as an oil-producing independent country which had a regular contract to supply the Soviet Union with oil. Armed security guards at the Russian-owned oil terminal had linked up with local 'dissidents', and had seized the country's key installations. A force of NATO troops was therefore required to invade the country. In the exercise, this was said to be at the request of the 'legal' government of 'Zetlandia'. They had to secure 'key installations' — harbours, radio stations, airstrips, radar masts, and so on. The sort of conflict with real locals which

attracted publicity to 'Whisky Galore' was avoided by locating the 'imaginary' key installations away from centres of population. But real radio and radar masts, part of the SIGINT network, in remoter island locations, were 'secured' by the invading NATO forces.

Publicity was also avoided by the simple device of distracting the press, which is always pretty easy to do in such situations. Reporters were flown up to Shetland from all over NATO to cover the second phase of 'Northern Wedding', arriving, after the first phase was completed, on September 7. The second and larger phase, involving more than 8,000 troops, was a spectacular mass invasion of Shetland by sea and air, with many loud bangs and D-Day style attacks, made for TV news. This was duly covered, and phase one was not even mentioned. The MoD press release on 'Northern Wedding' failed to mention the first phase, giving details only of Phase Two and Three, from September 10th onward. Phase Three of 'Northern Wedding' took place on the coast of Norway.

The clear direction of 'Whisky Galore' and 'Northern Wedding' was thus against any threat — particularly by 'civilian dissidents' — to the oil supply of the West. Such a threat could come from Norway — which although a member of NATO, is outside the EEC, and thus not subject to Brussels decisions on energy policy — or from an independent Scotland. There has also been a noticeable — and much publicised — Soviet interest in North Sea oil installations. But these exercises were not directed towards fighting off a large-scale military takeover, but to a situation where the oil was under the control of local civilians.

From: *State Research.*



WHAT IS THE WORKSHOP?

Craftwork is something that most folk enjoy dabbling in, whether it be crocheting egg cosies for a sale, or work, or digging out grandma's spinning wheel and driving off to Kirkwall for evening classes. Of course spinning, strawwork, etc., used to be a means of survival in Orkney, not just a hobby. But in these days of Crimplene dresses and nylon rope few people practise or even remember these skills.

I think us who set up the shop had a slight aversion to synthetic mass production. We had got beyond the stage of dabbling and felt that we could make decorative, functional things by hand which would look attractive and have an individual feel, rather than cups and saucers which you know thousands of other people in Britain are using.

The idea of setting up a Craft shop in St. Margaret's Hope started in the Winter of 78/79, when there were a lot of people in South Ronaldsay who wanted to sell their craftwork. There were only two craftshops in Orkney then who would sell locally made things, and at their discretion and pricing, which benefitted the shop, rather than producer or

customer. So why not start our own shop? If we shared the work of setting up and running it between us there would be no wages to pay and we would only need to make a small profit on the goods sold. Also no-one else would control what we made and sold.

We found a beautiful building, 'Betty's City', an old bakehouse, and a sympathetic and helpful landlord, Mr. Fred Brown. Six of us mucked in and turned part of the derelict building into a shop. Fortunately, two were experienced renovators, and the rest of us learnt by trial and error. So by July '78 after much sweat and laughter and ice creams, we had a shop and a workshop complete with regulation bog and fire extinguishers.

We found plenty of people who wanted to sell through us, several of them willing to help out with running the shop. Our organisation was and still is minimal as we know and trust one another. There is a nucleus of two or three people who look after the money and general running, and others who help as often as they can in the shop and with ideas. Our main aim is that we don't rip

off the producers or the customers. We have goods on a sale or return basis, the maker names the price and we add a percentage (usually 25%) to pay our bills and expenses. The goods we sell are mainly handmade locally and we are constantly amazed by the variety and quality, although we're nearly all amateurs. Anything from plantholders to Paddington Bears to pine shelves. Customers always have an interesting browse and there is no pressure to buy.

The tourist season here is pretty short and we've discovered that it's only really worth opening in the "Summer". Especially as we're not on the main tourist route, and being in the backwoods of South Ronaldsay, we don't do a lot of local trade either, except of course at sale time. Not being an all the year round enterprise means that people can't commit themselves totally and sadly we've lost several people to more lucrative employment and warmer climates. But hopefully there are other folk around who share our ideals and enthusiasm. We still have an empty workshop, upper storey and outbuilding waiting to be put to use, and plenty of room for ideas.

Rosie Jarrett





The Hostel - an inmate speaks OUT!

The Kirkwall Grammar School Hostel is an institution which exists to provide residential accommodation for approximately 200 pupils from the North and South Isles for about 10 months of the year while attending the Kirkwall Grammar School. Within the hostel, two integrated systems operate. One is on the 'homely basis', whereby the pupils treat the hostel as a substitute home and respect the staff as they would their own parents. The other, the strict institutionalised system whereby the pupils must obey the rules of an arbitrary authority without question. At this time, 'homeliness' is a little thin on the ground.

The main fault with hostel government is to be found in the differences in ages between junior and senior pupils. Surely one must realise that the average 16 to 18 year old is not going to obey the same rules laid down for 12 year olds, and to expect them to do so is to encourage a repressive system. Would it not be more forward-looking to have two buildings, one for juniors and one for seniors? In the 'senior building' pupils could be encouraged to take a more independent and adult approach to their lives. Perhaps some of our new-found oil wealth could be directed into such a project?

Another of the defects of the hostel, or of any institutionalised form of existence, is the lack of privacy. Everybody needs privacy of some sort, to reflect upon and resolve the worries and anxieties of life. One does not want to be constantly surrounded by people demanding each others and your own attention, be they friends or otherwise. This is particularly applicable to 16 to

18 year olds who perhaps have anxieties about their futures, and have to cope with pressures from all other sides. Teachers and parents all want their children to 'succeed' in life, and the pressure for 'success' is strong.

There are about 16 prefects in the hostel, selected by the hostel staff. In theory this seems a fair idea, in that the staff can delegate a certain amount of responsibility to prefects, and indeed prefects have a certain amount of say in what goes on, and part of their function is to mediate between pupils and staff. The selection of these prefects, however, is somewhat arbitrary, and they do not really represent the true desires of the majority. (The staff would in fact find it more expedient in maintaining an authoritarian system if they were to select the more rebellious pupils as prefects!) Surely it would be fairer to have a council of pupils, involving all the pupils, to meet and discuss the organisation of hostel life?

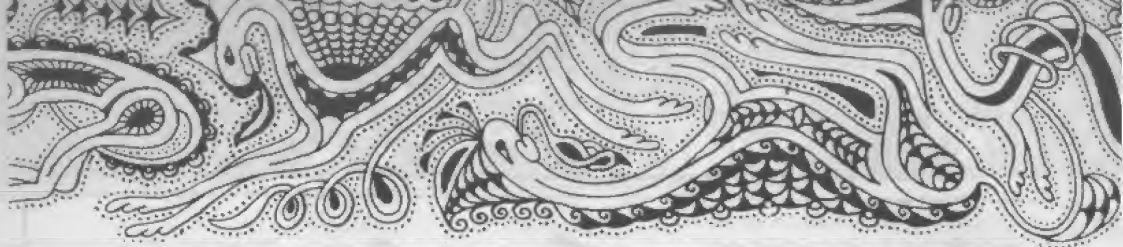
Not a very great diversity of pursuits is provided for creative and social activity. The freedom to come and go from the hostel to, say, attend dances or other social occasions is restricted, and this in turn results in furtive under-age drinking and other anti-social behaviour such as stealing. There is a lack of trust on the part of the staff to allow pupils to act independently and to behave in a responsible and mature way, and this in turn causes the pupils to rebel. This article is not intended as an attack upon the hostel staff. They are trying to do their jobs to the best of their ability, and in turn have to cope with the rules and restrictions and authority imposed on

them from above. Nor is it an attack upon certain teachers who seem to have taken up semi-permanent residence at the hostel, though for the sake of their own well-being these teachers should consider the advantages of a more socially fulfilling existence by moving out and becoming more physically integrated into the community life.

The whole atmosphere of the hostel is disparaging to the pupils' education. There are those who are happy enough to complete six years under such restrictive and repressive conditions, but those who are allowed a greater degree of freedom at home, however small, find the atmosphere so appalling their first ambition in life is to get out as soon as possible, usually at the end of 4th year. Often, highly intelligent people are destroying their hopes of further education and decent jobs, therefore their lives, because they cannot stand to live any longer in such a place as this is. One can say those who are dedicated enough to get through to University, college, or even just a decent job, will go through with it, but ask yourself if you could work in such an acutely unhappy situation?

In the interests of all concerned, it might prove interesting to have the recent report of the Community & Welfare Officer from Murray House, Edinburgh, made public by open circulation, and used as the basis for discussion on the future of the KGS hostel by those most directly involved and affected - the inmates themselves.

Received from an inmate of the hostel who wishes to remain anonymous.



THE MYSTERIES OF MAESHOWE by Nigel Pennick

About three furlongs from the south-east end of the Loch of Harray amidst several other unique prehistoric structures stands the greatest example of the chambered mounds of Orkney, Maes Howe.

Outwardly, the howe is a vast earth mound, about 115 feet in diameter and some 24 feet high. However, its internal and not its external features are what makes it so remarkable. Officially, the howe, like its name implies, was built solely as a burial mound for some chief or leader of Orkney some 4500 years ago. However, its internal features are somewhat more complex and better made than those which one would associate with a purely sepulchral use. They consist of a 15 foot square chamber approached by a 54 foot long passage.

The chamber is constructed of closely-fitted, levelled megalithic stones so well arranged that the jointing has been compared with that of the Great Pyramid of Giza in Egypt. Above the chamber, vast stones weighing up to three tons are constructed in a corbelled fashion. Connected with this central chamber are three smaller chambers.

What could the function of these complex and finely-engineered chambers have been? The 54-foot long passageway gives us the key. Ignoring the claims of archaeologists that the howe was constructed solely as a tomb, we must note that the long passage acts as a telescope-like sighting tunnel which lines up upon a conspicuous standing stone 42 chains distant. This alignment is not random, as it precisely defines a solstitial sunrise position, astronomically linking the structure with the rotation of the heavens. Another monolith to the west, known as the Watchstone, indicated the equinoxes. Far from being a mere tomb, Maeshowe was an observatory, used in an unimaginably distant period of history for the creation and checking of the calendar.

The dexterity of the ancients who designed and built this remarkable structure belies the story put about today by those who have a vested interest in the myth of progress that people in antiquity were somehow stupid savages.

The stone is local, and was probably quarried by using wedges to split off the flagstone rocks. The mode of transport of three-ton stones from their quarries has foxed archaeologists to date. All the great stones are carefully levelled and accurately plumbed. Many of the stones were dressed by pick and chisel, and archaeologists have determined that the chisels used were of seven sixteenths of an inch in width. This demonstrates two important facts about the ancient inhabitants of Orkney; that they had standardized tools, and that the measures they used were related to the present system of measures which the Metric system's adherents so strongly wish to abolish.

Each and every feature of the howe demonstrates its precise and advanced nature. No illiterate savages, these builders. Their precision in both orientation and masonry shows that 4500 years ago there was a civilization with great ability on Orkney, and indeed throughout the British Isles and Brittany.

Despite its original use as an observatory for significant sunrises, there is evidence that a treasure was buried in Maeshowe. The *Orkneying Saga* records the looting of the howe by Viking Crusaders under the leadership of Rognvaldr Kali in the winter of 1151-2. An inscription in Runic, the old Norse alphabet which was later banned as witchcraft, was carved into one of the ancient stones inside the howe, and recorded that a 'treasure' was carried off from the howe in the course of three nights. A Hakon is personally credited with having carried away some treasure, and many names are carved into the walls in runic. Again, this inscription carving, somewhat similar to the modern graffiti which cover the walls at popular monuments, demonstrates that the savage vikings so often depicted in popular history were literate in Runic — a script of pagan origin which had no connexion with the Christian church. Maeshowe is thus of utmost importance in that it preserves in its 24 separate runic inscriptions evidence that the church was not, as is usually claimed, the sole preserver of learning during the dark ages and early medieval period.

The runes date from at least two visits,

the second of which, in January 1153, had disastrous results for some of the crew. The Vikings sheltered inside the howe "while a snowstorm drove over them, and there two men went insane, and that was a great hindrance to their journey". In addition to the informative runes, there are other doodles, one being of a walrus, an animal once common in Orkney before its extermination at the hand of man, and a lion which some scholars call a dragon. These have been dated on stylistic grounds to the beginning of the 12th century.

Maeshowe thus records two completely separate phases of Orkney history — the megalithic, about which nothing is known except what can be gleaned from ancient remains, and the Norse period, which is documented in various sagas and other written sources. Surprisingly, the later Christian church had nothing to do with the howe. Such a powerful site, the abode of 'evil powers', would have been left to its own devices, and, anyway, all the treasure had been removed. Just what was this treasure, anyway? It is assumed by all and sundry that the treasure removed by the Vikings was the traditional grave goods buried with the assumed 'chieftain' who is supposed to have been buried in the howe. However, all this is assumption without evidence. Like Silbury Hill in Wiltshire, which has been dug open and probed for the last 150 years without so much as a bone to prove it was a burial mound, Maes Howe may never have been a place of sepulture. Perhaps the treasure referred to was not a vast assortment of golden torcs and bangles as is assumed, but some lost knowledge which nowadays would be ignored even if found. Did the Vikings discover at night the astronomical secrets of the howe, or even the instruments which the ancient astronomers used to watch the solstices and equinoxes? The Vikings, being great navigators with a vast knowledge of astronomy, would have called such information a great treasure, especially if the secret of determining longitude had been known in antiquity and preserved somehow at Maeshowe.

Nigel Pennick
11.4.79



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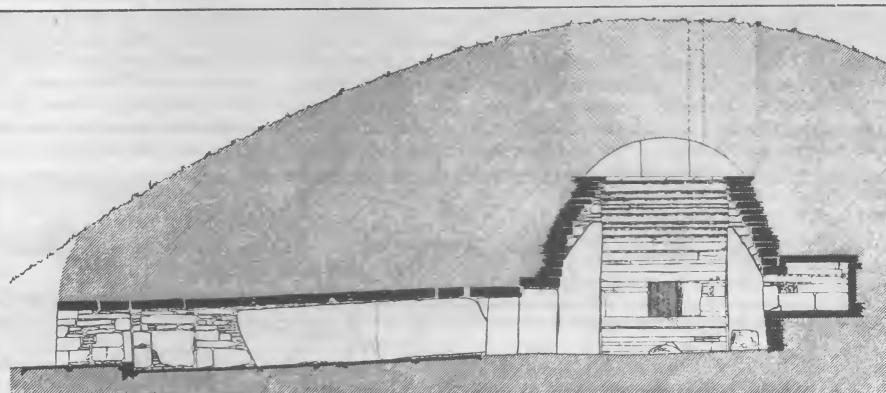
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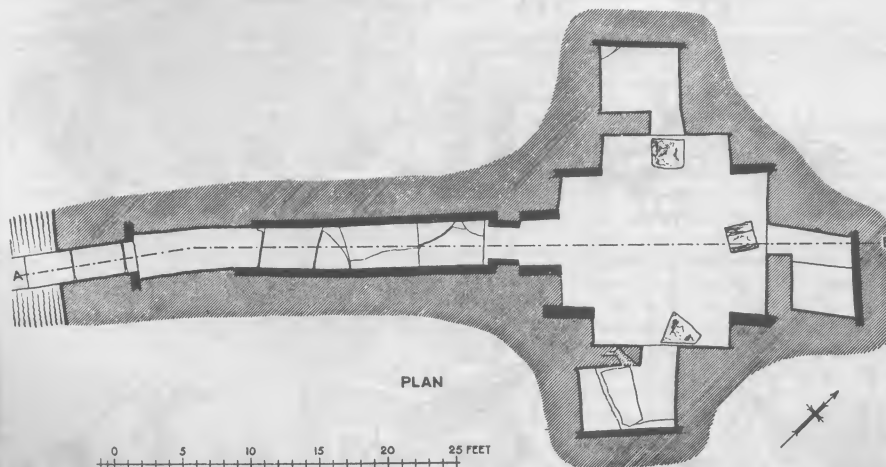
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SECTION A-B



PLAN

BOOK REVIEW

Nuclear Power for Beginners
by Stephen Croall and Kaianders Sempler.
Writers and Readers Publishing
Cooperative, 9-19 Rupert Street,
London W1V 7FS. 168 pages, £1.80
paperback.

"And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the SHELTER." Genesis 7.23. This biblical quotation occurs as a preface to a chapter on Nuclear Defence and Protection from an Air Force manual. No doubt those in the shelter with Noah will be a select few from the military, government, and industry and science, and the shelters themselves, otherwise known as Regional Seats of Government, are part of the nation's contingency plans in the event of what will probably be called "an emergency situation".

"Yes, nuclear power is complicated ...

... but not that complicated. The book is fairly simple. Anyway, it's not just a question of techniques or economics. It's about the *kind of society* we want for ourselves and future generations. In other words a *political* matter for us all to decide, not the experts alone ...". This statement is from the preface of **NUCLEAR POWER FOR BEGINNERS**, an excellent documentary picture-book on nuclear power, combining comic strip humour with a readable and accurate narrative.

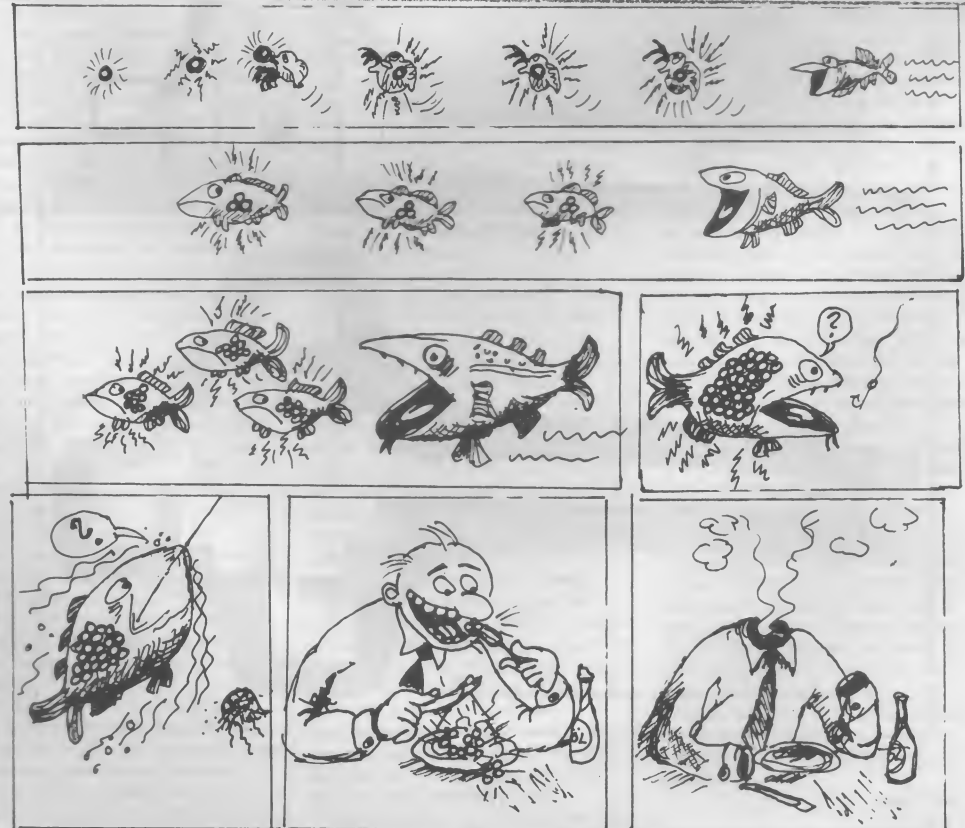
In the late forties, governments began to realise that nuclear power was more than just a way to kill 100,000 people all at once - people got excited about wild promises of unlimited electrical energy so cheap that it wouldn't be worth metering. In the fifties, many countries embarked upon civil nuclear power programmes - Canada, USA, USSR, Britain, France, West Germany, Italy, Sweden, Japan. "All the nuclear states had one thing in common - they'd taken the plunge without giving the general public a chance to express an opinion about nuclear power. The scientists had consulted the military, the military had consulted the politicians, who consulted the businessmen, who had a word with the scientists, and round and round they

them was interested in checking it out with *the people*."

By the sixties, nuclear power and human error were proving a fatal combination, as the list of accidents and deaths grew and grew, *but* ... "so much state and private capital had been poured into nuclear power expansion that a critical public is faced with a massive wall of inter-locking economic interests and misleading propaganda ..."

In the seventies, people started questioning the dangers of nuclear power, and the kind of society that nuclear power seemed to be bringing about. The reason that so many people object so strongly to nuclear power, as opposed to oil or coal, can be summed up in one word - **RADIATION**. (And it is here that the Orkney anti-uranium mining lobby has common ground and purpose with the more general anti-nuclear movement.)

Saying no to nuclear power means saying yes to something else. Alternative sources of energy can only ever be fully and properly developed within an alternative economic system. There is a direct relationship between centralisation and nuclear power. Only in a decentralised society can the potential of



alternative energy systems be realised. Saying we need nuclear power therefore implies saying yes to decentralisation – but what does this really mean? It means for example, cheap and plentiful public transport instead of private cars to make the oil last as long as possible, insulation and heat storage instead of electric radiators and wasteful heating systems, good quality craftsmanship in consumer goods so that they last as long as possible instead of built-in obsolescence and expensive packaging resulting in great waste . . . the list is endless, but none of this can ever come about while we are subject to the restraints and insensitivity of the Market Economy.

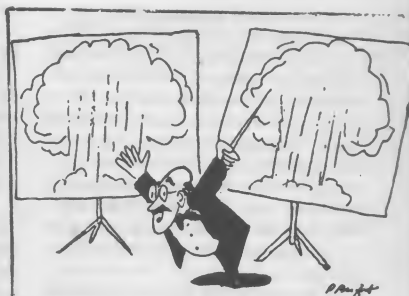
“Choosing the soft energy path and recognising the physical and biological constraints on human activity doesn’t mean freezing in the dark . . . It means choosing a *reasonable* material standard and a *reasonable* level of energy use

instead of growing inequality and alienation. It means placing greater value on things that *count* instead of things that are merely *countable*. We’re all basically creative. It’s only when we’re not given responsibility or the tools to control our own lives that we become passive, violent, neurotic . . . Active people who like to experiment and solve problems are not easy to oppress. They develop the self-confidence that is the lifeblood of real democracy. They don’t need to be mobilised, led, ruled or watched over. Quite literally, they’re capable of taking matters into their own hands . . .”

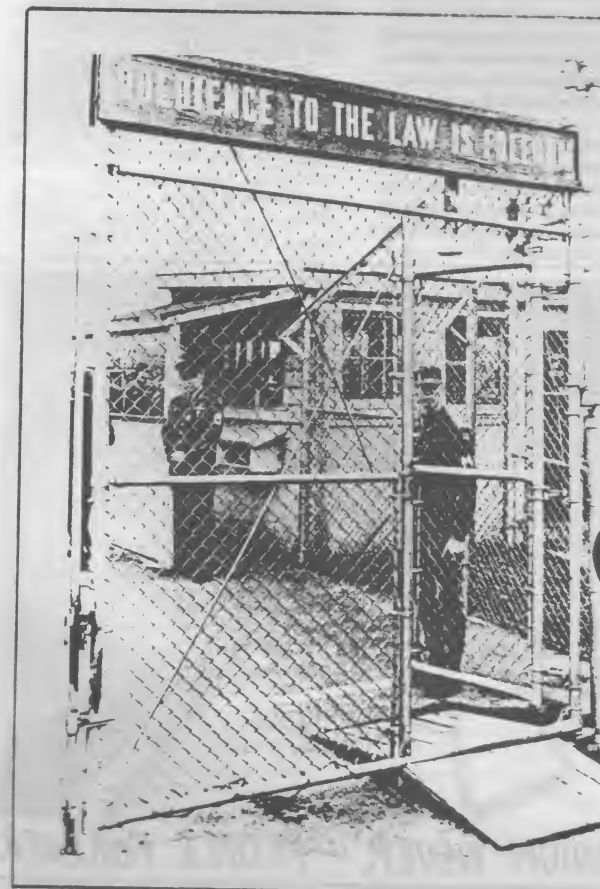
The arguments put forward in this book against nuclear power are political, but it is not the politics of any Party, it is the politics of common sense. The racy style and popular idiom of the book hardly make it a great literary or technical work, but as an introduction to the

broader implications of nuclear power this book deserves to be widely read.

Ross Macgilchrist



And here we have a peaceful nuclear explosion. Please, notice the peaceful posture of this device, not like this warlike device on my right.



The Guardian quotes the journal of the Association of Assistant Librarians, in which assistant librarian Mr Peter Stokes says that when Orwell predicted the use of centralised control of language to eliminate alternative modes of thought, “He could hardly have foreseen that the delectable lips of Angela Rippon would become the mouth-piece of the technofascists.”

“When Ms Rippon tells us about the activities of IRA ‘gunmen’, Rhodesian ‘terrorists’, ‘militant’ shop stewards or ‘moderate’ politicians, who is there to question the criteria used in constructing this controlled vocabulary?” asks Mr Stokes.

“When Rippon’s words are supported by every media pundit and Fleet St hack, social and cultural cohesion is ensured.” BBC news editors and public librarians have much in common says Mr Stokes. “Both claim to strive for balance and impartiality. Both contrive to end in supporting mainstream ideologies.”

Mr Stokes, who works in the Birmingham Central Reference Library, defines the function of the media as being not to inform, but to protect dominant interests in society by the concealment and distortion of information. This then places on the public library an obligation to “promote a diversity of political and social opinion to countervail the one-dimensional newspeak of the media.”

Local librarians should be energetically seeking out “low circulation journals, minority publishers and obscure pamphlets.”

BOOK REVIEW

NATIONALISM AND CULTURE,
Rudolf Rocker, 592pp, £6.00 (+ 75p p+p)
from CIENFUEGOS PRESS. Over the
Water, Sanday, Orkney, KW17 2BL.

A new English language edition of Rudolf Rocker's *Nationalism and Culture* was issued last Spring (1978) by Michael Coughlin, Publisher of St. Paul, Minnesota and distributed in the U.K. by Cienfuegos Press Bookservice. This fourth English language edition, which is an unabridged reprint of the 1947 edition, will also contain an extensive bibliography of works by and about Rudolf Rocker. This new material will serve as an important reference work into the man and his writings.

In announcing his plans to reissue this libertarian classic, the publisher gave the following explanation for bringing the book back into print at this time.

"In my opinion *Nationalism & Culture* is one of the finest libertarian books ever written. If nothing else does, this book alone earned for Rocker an immortal place among 20th century political philosophers. Taking close to 20 years to complete, it embodies the distilled wisdom of a master writer, a profound philosopher and an untiring libertarian. Rocker had an encyclopedic knowledge of such diverse fields as science and religion, history and politics, and art and culture. In *Nationalism & Culture* he brings together the whole of his scholarship, giving us a penetrating insight into the modern state. With the precise strokes of his panoramic pen, Rocker sweeps the length and breadth of recorded history hunting out the root causes of the rise, greatness and fall of human civilisations and the accompanying origin and development of the political doctrine of nationalism. The story he uncovers is a damning record of the destructive role politics and power have played throughout the entire course of human history.

It's impossible to sum up in a few lines what Rocker tells us in the 592 pages that make up this book. There are, however, several major related themes that Rocker returns to again and again. They are: the state is a tool used to secure special privileges for certain members of society; only when people are free is there genuine cultural progress — and that progress is in proportion to the freedom they possess; and, for liberty there can be no substitute because it is the chief good of society and the agent that bonds people together in just and harmonious relationships.

Understanding so well the octopus of the state whose tentacles strangle every kind of natural social order, Rocker argues that only free men have developed just and progressive societies. Politics, as he so forcefully demonstrates, has become a modern secular religion and politicians the high priests of the state

who anchor their power in the people's obedient acceptance of their "right" to rule.

While I don't agree with everything Rocker says in the book, he says it so well that it would be a tragedy if the whole generation of young people who have grown up since it was last published were never to see this book and be exposed to its penetrating critique of the state. It is for this generation, my generation, that I believe it is so important to bring *Nationalism & Culture* back into print at this time.

When I first came across Rocker's Books about eight years ago, I knew nothing of the man or his works. Quite by chance I bought a copy of his *Pioneers of American Freedom* from the Libertarian Book Club of New York. That book was all the introduction to Rocker I needed and it wasn't long before I had his *The Six*, *The London Years* and *Nationalism & Culture*. To date they are the only ones I have been able to find. All are excellent books, but *Nationalism & Culture* is beyond question his greatest.

Through *Nationalism & Culture* Rocker opened my mind to a broader understanding of the libertarian philosophy, teaching me a tolerance for the ideas of others I didn't have before and showing me that the libertarian philosophy is the only one that offers long-range answers for the ills that plague social life.

All of Rocker's books should be made available to every generation and I'm hopeful that the re-issuance of this edition will stir a renewed interest in all of his writings and lead to a republication of his other major works. To confine

them to the oblivion of history and leave them locked up and marked "out of print" would be a great disservice to those who are searching for a better world and a way to make that world a reality. Rudolf Rocker is too important a thinker and writer to be neglected. We must keep faith with those libertarians who years ago struggled and sacrificed to give his books to the people of his generation, and we can do so in no better way than by passing these books onto the people of our own generation.

When it was first issued, the book was hailed by renowned writers, philosophers, historians and scientists. Will Durant, Charles A. Beard, Albert Einstein and Dr. Arthur E. Briggs all welcomed it. Bertrand Russell wrote of it: "Rudolf Rocker's book, *Nationalism & Culture*, is an important contribution to political philosophy, both on account of its penetrating and widely informative analysis of many famous writers, and on account of the brilliant criticisms of state-worship, the prevailing and most noxious superstition of our time. I hope it will be widely read in all those countries where disinterested thinking is not yet illegal."

Lewis Mumford added that it "is a book worthy to be placed on the same shelf that holds *Candide*, *The Rights of Man* and *Mutual Aid*."

This fourth English edition of the book will complement the great work being done on the Continent to republish Rocker's books. New editions of his works have recently been published in Switzerland, Germany and Italy. *Nationalism & Culture* itself has been published in Swedish, German, Spanish, Italian, Yiddish, Dutch and English."



URANIUM NEVER — PEOPLE FOREVER



URANIUM MINING IN THE USSR

In the South of European Russia, along the Caspian, is Mangyshlak, a peninsula situated in the bay of Kara Bogaz. The region is a desolate one, a desert surrounded by salt marshes, in the middle of the steppes. No one enters the area which is very rich in uranium deposits. Only concentration camps have prospered amid the land surrounded by mines. Thousands of prisoners have met a slow death from handling uranium without the proper equipment. An engineer who worked in these camps recalls the futile efforts of the prisoners to ease the harshness of this arid land. The director of mines, however, Grigorian, was of the opinion that barbed wire is the most fitting decoration for these places. Zealous comrade Grigorian must stand in favour with the Party: it is hardly likely he will end his days in a camp. Launches ferry groups of prisoners from Astrakhan and Guriev. The concentration camps amid uranium mines are no isolated phenomenon. Since no one can survive beyond one year, there is a constant demand for manpower. Some of these camps are located near the Ukrainian city of Zheltie Vody. There are another ten in Volgodskaya district, near Cernovet in the centre of the USSR. It is there that prisoners sentenced to death are sent. Radiation from the uranium is so strong that only a few survive more than 6 months. In each of these regions there is a total of 9000 prisoners at any given time.

CANADA

In British Columbia, Canada, citizens' groups at proposed mine sites in Clearwater have forced a province-wide enquiry into the safety of uranium mining and an accompanying moratorium on exploration until the enquiry is completed.

Also in British Columbia, the Housing Commission has disregarded the united opposition of environmental and senior citizens' groups and is installing a radioactive type of smoke detector in provincial housing complexes (containing Americium 241).

FRANCE

In France, saboteurs blew up millions of pounds worth of nuclear equipment bound for Holland, Belgium and West Germany "to avoid future Harrisburgs".

SPAIN

"Since the government discovered uranium deposits in the region of Vic, (Catalonia), groups of ecologists have been very active in waging an information campaign against the possibility of mining among the local people in the surrounding area.

"On May 12th a series of talks and demonstrations took place (with the participation of the Local Federation of the CNT), to ensure the local populace were aware of the dangers of imminent exploitation of uranium in the area.

"They organised a street theatre with anti-nuclear symbols and a march in the main square of the town, and a speech was given by the well-known libertarian ecologist Sagimon Prat on uranium mining in France.

"A few weeks earlier in Manlleu a talk was given on the subject and a good number of local people participated in the discussion which followed. All activity in the anti-nuclear field in the area is being co-ordinated by the Comité Anti-nuclear de la Vall del Ges. A few local parties are taking advantage of the campaign to further their electoral support.

"Libertarian and ecological activists ask for all relevant information on the exploitation of uranium and its effects on the environment be sent to them".

- Translated from the Spanish language newspaper "Solidaridad Obrera".

Information for the Catalan "URANIO NO" campaign may be sent to: Comité Antinuclear de Catalunya (CANC), Calle Bruch 26 2on., Barcelona 10. Spain/Espana.

USA

Many big-time union "bosses", no doubt feeling the way the wind is beginning to blow, (downwind from Harrisburg?), are changing their stand from pro-nuclear to anti-nuclear. A convention held by the United Steel Workers' largest district recently adopted a resolution that nuclear power should be considered unsafe and uneconomic. The resolution goes on to advocate solar and wind power alternatives, pointing out that they will create many more jobs than nuclear power.

GREAT BRITAIN

The DAILY TELEGRAPH of Friday 13th July carried an article wondering at the virulence of the anti-nuclear lobby, and claiming that nuclear power now spells survival - not Hiroshima.

"The case for a large expansion of our nuclear power programme is now unanswerable. The continuous rise of world oil prices, the annual massive coal miners' wage claims, the finite quantity of hydrocarbon fuels; these factors would make further delay suicidal ...

"Apart from people with obvious cynical motives, like Arthur Scargill, who would like to suppress any activity that would reduce the impact of a coal miners' strike, and the Communists, hoping that Britain will one day depend for her energy on Soviet goodwill, there are many, without any reasonable cause, who look on the peaceful use of the atom with dread

"The extreme environmentalists argue that because (nuclear power) can never be made absolutely safe, then it should be abandoned, even if this means that tens of millions will be unemployed through lack of electricity.

"By this argument, every human activity should be abandoned. Eating and breathing pose innumerable hazards. Perhaps they should be stopped also."

"Nuff said!! Except perhaps to quip that it has been the pro-nuclear lobby who have set the precedents for trying to impose such a prohibition.



Cienfuegos Press Anarchist Review No. 4 available now - £3.50+50p post from Over-the-Water, Sanday, Orkney. As reviewed on Radio Orkney by John L. Broom.

???

Without structures of resistance in which to organize collective projects and our own lives, capital steps in to organize our energy around wage work and other activity ordained by official society.

With all of its serious (and perhaps fatal) flaws, the culture and politics of the 'sixties were an attempt to back away from institutionalized boredom and official amorality and to pose lives based on a code of high morality, face-to-face interaction and self-activity.

Its collapse, however, provided the breathing space needed for a society under sharp attack. Capital quickly recuperated what the defeated forces had advocated and transformed an increasingly unworkable mode of rule into a new variant of domination accompanied by a culture vaguely shaped on the radical forms it imitated. (Women and youth were taken into the middle levels of political rule, the concerns of ecology, equal rights, and peace are enunciated by those in power, rock and roll and casual dress become the accepted fashion, etc.)

These transmogrified values and ideals in their congealed and matured form now appear as independent of their radical origins and present themselves in the popular media as clichés about the "Me Generation" in which victory has been achieved and nothing remains but to enjoy life through consumerism. Still, this banalization represents more than what appears on the surface, they are the popular expressions of fundamentally different ways in which we live our lives, and conceive of ourselves and the world which we inhabit.

What becomes ever more clear is that the rule of capital continues through its material mode of production and is capable of erecting codes of domination into our cultural and political superstructure dependent upon the needs of a given epoch. The entrenched and ongoing processes of the circulation of capital continue whether or not there is a specific class of men in control in the form of a bourgeoisie, whether an authoritarian family exists or not (Reich notwithstanding) or whether the society cloaks its activities in the mystifications of democracy, fascism or state communism.

The social process developing today is in a large part the final (or perhaps more cautiously, the current) phase of the bourgeois revolutions that began 300 years ago and are still in a dynamic form today regardless of what ignorant leftists say. Concomitant with the establishment of the rule of capital, these revolu-

tions brought about the political and ethical demand for the eradication of privilege. Beginning with an assault on the hereditary power of the aristocracy, the battlelines within capital have always been toward a leveling of society — to end the domination of one class over another, one race over the other, and within our personal lives, the domination of men over women and the destruction of the authority of the patriarchal family.

None of these are sham battles; all of the foregoing were genuine struggles (and *are*; the battles for those reforms not being yet won). Each victory, however, whether it is decent wages for a section of the working class, or jobs for some women, has always meant an extension and affirmation of a society that is resilient enough to understand viscerally, even if its reigning lieutenants always don't, that if people come knocking hard enough, they have to be let in.

And once inside, it's not so much that they get "bought off" in the popular sense, but they suffer from the same malaise that all of those that have been inside all along suffer from — social vertigo; if you look up or down you get dizzy, so best to embrace what is.

Eventually, all forms of domination operational on the terrain of capital become subject to demands for equality and eventually the culture of domination begins to bend at its most odious points, but only when a particular institution *can* be relinquished due to antiquation or replacement. For instance, the code concerns itself naught with who administers, a capitalist class or socialist bureaucrats, men or women, as long as its administration is assured. Or, the work ethic — long thought to be a lynchpin of our society, but now a cultural lag hanging on from an era when sacrifice to the job was necessary for the period of the early accumulation of capital in the 19th Century — has been replaced by an ethic of consumption which doesn't care whether you love or hate your job, whether you buy new homes and cars or back-packs and dope paraphernalia, just as long as you keep buying.

CONSUMPTION AND PASSIVITY

And buy we do, all of us, if for no other reason than to attempt to compensate for the lack of generalized gratification and the collapsing state of our personal lives. Consumption and passive reception of spectacles have become the signature of our era to the point where even the popular culture reflects the wide-spread alienation and contemporary

anguish. But the current gush of pop approaches to the malaise fails to comprehend what the total process is bringing about.

What we are faced with at this time is the final shattering of all forms of human association that at once precisely defined us as human beings for eons (a collective and reciprocal socialability) and at the same time gave us sustenance outside of official society. All the statistics of social disintegration — high divorce rate, destruction of traditional communities, frequent moving, the average of persons in a living unit slipping below two, increasing social rootlessness, the seeming universal disaster of achieving gratifying personal relationships — eventually lead to the creation of the monad — the individual unit of society, reduced from tribe to clan to extended family to nuclear family to the lone human: easily manageable, completely domesticated to capital, who experiences a world of things only through mediated activity, e.g. wage work and the consumption of commodities, spectacles and entertainment.

The smiling, well-dressed and coiffed face from the disco or condominium is the face of the future, who only thinks and acts in terms that are programmed into him/her. After the final fragmentation of what formerly was interconnected human activity comes, in Adorno's words, the totally administered society. Without humans linked together through ancient forms of association, capital and the administrative state move in to fill the gaps. It raises children, cares for the blind and infirm, counsels the anxious, cures the sick, protects the harassed, puts out fires and picks up garbage, and so totally takes command of the processes of life that were once organized informally that if the individual were asked for alternative possibilities, most likely none would be forthcoming as everything has or will become a question of complex administering. No one will love being administered, but without extensive patterns and traditions of self-activity/help, there will be no other choices. (No one will even have memory of anything different.)

The process of the new domination seems complete — vestiges of the nuclear family, religion, patriotism, ethnicity and the like remain, and from time to time raise their forces in valiant but doomed rearguard actions, but all of these domains of privilege and irrationality no longer serve the function they once did. With the pervasiveness of television capable of instilling instant values in people, the family and religion seem

openly flexible, irrelevant and controlled by all that is "modern". The atrophic love of one's country or one's ethnic group seems at best sentimental in a period when multi-national corporations owe their allegiance nowhere and have larger GNS's than many nations. So all of it is dumped by the wayside like last year's platform shoes. But gone with them are the last remaining private moments and transcendental properties these institutions embraced, albeit in the most flawed of forms. In fact, it was for these very qualities that they could command such allegiance over so long a period no matter how grotesque they appear from the outside. The desire for blood and tribal connections, a longing to be immersed in something larger than one's own life, seems almost at the level of instincts. All of it, even the ugly forms, have been disposed of.

This new mode of rule - a soft authoritarianism (no cops needed except for the slip-outs) - leaves people with no intense, internal belief structure, just an imposed, external, cool one, passively absorbed from capital and its culture.

Still, this is not to say that all is tranquil in Flatland. It's difficult to believe that people have been so robotized that they still don't possess a volatileness born of the desire for belief in something meaningful and that is one's own; for a life of intensity; for something that interconnects one human with another. And there are malfunctions among the manipulated.

On the level of personal disintegration, statistics of mental illness, skyrocketing tranquilizer usage, alcoholism, drug addiction, etc., announce in dramatic fashion a socially and individually immiserated population. Also, spasmodic minority uprisings, youth revolts, wild-cat strikes and random violence suggest all is not well for the totally administered society.

Yet all of these "abberations" will remain at the level of personalized disorders or collective tantrums easily brought back under control unless a self-conscious conception of both what the revolt is against and what we have for a personal and collective vision of our future emerges. Without these expressions which, above all, carry a confidence in ourselves we confront the massive culture of domination with empty hands.

LANGUAGE OF RESISTANCE

To even think about creating a social infrastructure of rebellion, a language of resistance has to be maintained and nurtured. Total control of the language is a primary goal of all ruling apparatuses as social power ultimately is the ability to define the social code and have the administrative control to make it act accordingly. Without us taking a hold of the language to make meaningful examina-

tions of the current state of human affairs and a firm (although generalized, no programs please) vision, we will soon see an erosion of human communication to the point where we will suffer a total inability to be understood.

As it is, the destruction of language is progressing at a rapid rate along the lines of an odd variant of Newspeak. In Orwell's 1984, language was purposely being reduced by the Party to continually eliminate words and phrases from speech with the end of eventually eradicating proscribed concepts from human intelligence. Almost the reverse process is at work within this culture, so that all language is permissible and produced at such a torrent that a banalization and equalization takes place making words totally lacking in any emotive force.

Orwell's frightening image of the Thought Police watching everyone through ubiquitous TV monitors has been reversed now to where everyone willingly watches the Thought Police on TV and remains just as compliant as desired by 1984's Party. As the prime source of

values for the dominant code (having replaced mass education) television affixes and, in fact, encourages an appearance of immense diversity but actually reduces all language and concepts to equals - entertainment to be passively consumed.

It's difficult not to end abruptly as all of the fore-going has been so inadequate and incomplete, but a larger, extensive investigation properly occupies many pages not possible here. Suffice it to say we are faced with a real, not simply theoretical, question of our survival as humans in the face of the destruction of the individual as an historical subject. Unless some dramatic undertaking reverses this, there is no reason to think that this process will not include the last holdouts as well. Nothing, at this moment, announces itself as a way to regain our humanity, but if we truly have "nothing to say", we are as lost as those we have so vividly described. If we have only momentarily lost our voice, we had better find it.

(From: Fifth Estate)

"I thought anarchy was a Greek airline until I discovered Syenfwaygos"



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ON THE WATERFRONT

ORKNEY VESSELS IN THE MARITIME PRESS .

"SUNK IN THE BOSPORUS"

"WHEN the Lebanese motorship *Dragon* (871 gross tons) appeared in the casualty reports during January as having been sunk in collision in the Bosphorus, the name meant little to the casual observer.

"But a little research proved her to be an old friend under two former names, for originally she was the *City of Dublin*, built at Terneuzen in 1955 for Palgrave Murphy Ltd., of Dublin. Then in 1967 she was sold to the North of Scotland, Orkney and Shetland Shipping Co. Ltd., and under the name of *St. Magnus*, was a familiar ship for the next 10 years, sailing out of Aberdeen to those northern islands.

"The North Company sold her in 1977 to Greek buyers who renamed her *Mitera Eirini*, but she did not last long under that name before passing to the Dery Shipping Lines, of Beirut and taking her fourth name, *Dragon*.

"The vessel was bound from Bourgas to Aden with a cargo of timber and canned goods and had entered the Bosphorus from the Black Sea when



Lebanese motorship "Dragon" was once the "St Magnus" (above).

John G. Callis

she was in collision with the Turkish steamer *Hakan*, bound Istanbul to the Black Sea with a cargo of fertilisers. She sank within 50 minutes all the

crew of nine being taken off safely.

"SEA BREEZES"



Kirkwall registered fishing boat "Enterprise" (K.880, built 1947, 59 feet overall length) in background. Seal

culling in foreground. From SPAG's booklet on seal management (50p inc. from Frank Strudwick, The Green,

Longhope, Orkney.) Photograph circa 1968.

POETRY

OF RUNELORE

Runes of war know thou
If great thou wilt be!
Cut them on hilt of hardened sword,
Some on the brand's back,
Some on its shining side
Twice the name Tyr therein.

Sea-runes good at need,
Learnt for ship's saving,
For the good health of the swimming horse:
On the stern cut them,
Cut them on the rudder-blade
And set flame the shaven oar:
Howso big be the sea-hills,
Howso blue beneath,
Hail from the main then comest thou home.

Word-runes learn well
If thou wilt that no man
Pay back grief for the grief thou gavest:
Wind thou these,
Weave thou these,
Cast thou these all about thee,
At the Thing,
Where folk throng,
Until the full doom faring.

Of ale-runes know the wisdom
If thou wilt that another's wife
Should not betray thine heart that trusteth;
Cut them on the mead-horn,
On the back of each hand,
And nick an N upon thy nail.

Help-runes shalt thou gather
If skill thou wouldst gain
To loosen child from low-laid mother;
Cut they be in hands hollow,
Wrapped the joints round about,
Call for the good folks gainsome helping.

Learn the bough-runes' wisdom
If leech-lore thou lovest:
And wilt wot about wounds' searching,
On the bark they be scored;
On the buds of trees
Whose boughs blow eastwards ever.

Thought-runes shalt thou deal with
If thou wilt be of all men
Fairest-souled wight, and wisest,
These areded,
These first-cut
These first took to heart high Hropt.

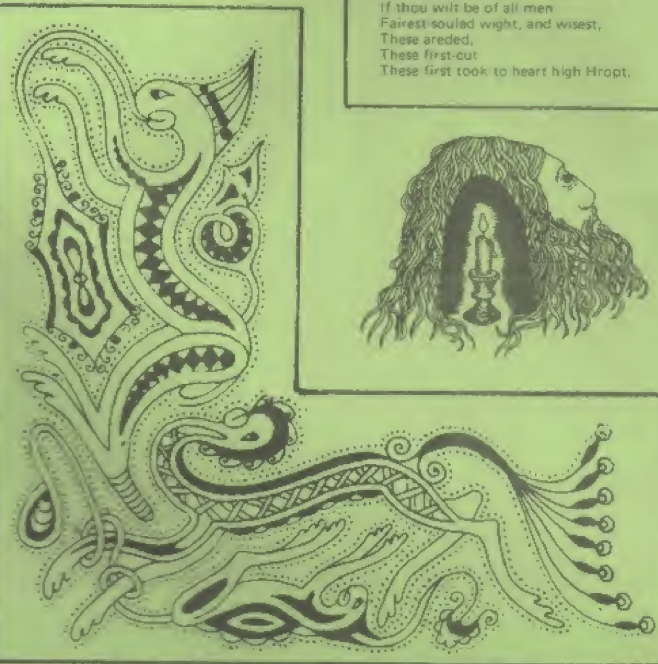
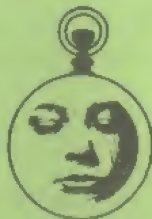
On the shield were they scored
That stands before the shining God,
On early-waking's oar,
On all-knowing's hoof
On the wheel which runneth
Under Roghir's chariot;
On Slepnir's jaw-teeth,
On the sleigh's traces,
On the rough bear's paws,
And on Bragi's tongue,
On the wolf's claws,
And on eagle's bill,
On bloody wings,
And bridge's end,
On loosing palms,
And pity's path:

On glass, on gold,
And on goodly silver,
In wine and in wort,
And the seat of the witch-wife;
On Gugnir's point,
And Grani's bosom;
On the Norn's nail,
And the neb of the night-owl.

All these so-cut
Were shaven and sheared,
And mingled with holy mead,
And sent upon wide ways enow,
Some abide with the elves,
Some abide with the AEsir,
Or with the wise Vanir,
Or some still hold the sons of mankind.

These be the book-runes,
And the runes of good-help,
And all the ale-runes,
And the runes of much might:
To whomso they may avail,
Unbewildered unspoil;
They are wholesome to have
Thrive thou with these then,
When thou hast learnt their lore,
Till the Gods end thy life-days.

... from the Volsunga Saga.



DO NOT WORRY...

We, the experts, assure you :

- the uranium mines are not dangerous,
- the nuclear plants will not explode,
- the A-bombs will never be used,
- all radioactive wastes can be safely stored,
- humans are not affected by low level radiation,
- we have everything under control - click!
- we have underthing every control - click!
- we under have controlthing every we...

